

# CHURCH RECORD.

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## THE CHURCH RECORD.

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### Historical.

From the Fulham Manuscripts.

A TRUE ACCOUNT of a conference at Lambeth, Dec. 27th, 1697.

#### INTERLOCUTORS.

C., Thomas, Lord Archbishop of Canterbury.  
L., Henry, Lord Bishop of London.  
By., Mr. Byrd.  
P., Mr. John Povey.  
Bl., Mr. Blair.  
M., Mr. Marshall.  
H., Mr. Harrison.

L. My Lord, it is late (upon which Dr. Hut-ton and Dr. Woodward, understanding my Lord of London had business with the Archbishop, rose up and took their leave; then the Archbishop ordered the door to be shut and begun thus:)

C. I suppose we all understand for what business we are met. I am sorry to hear of the differences in Virginia; I hope now you will freely dis-cuss the matter.

By. My lord, I understand Mr. Blair has accused Sir Edmund Andros to your Grace and to my Lord of London, concerning several things relating to the College of Virginia, and therefore, I beg that he may now repeat what-soever he has to say of that nature and that he may do it article by article, that so I may make a distinct answer. By this means your Grace will see on which side innocence lies.

C. Nay, I must say this for Mr. Blair, that he has not accused Sir Edmund nor no other person to me. I had heard that he discouraged the College long before Mr. Blair came over. If I remember right, the first time I heard it was upon occasion of Mr. Boyle's legacy, for, being somewhat concerned in that, I did often talk with one Mr. War, one of the executors, who is a very honest man, and a great well-wisher to the College of Vir-ginia, and offer my advice that some considerable part of it might be applied to that college, and he told me the chief objection to that was that the gov-ernor of Virginia discouraged the college, and he was afraid it would come to nothing. I cannot deny that Mr. Blair has talked with me of these matters, but it has been more in answering accusations against himself, than in accusing any body, and therefore I would desire him, in the first place, to answer those objections that had been made against him, two of which I do at present remember One is, that he has filled the Church and the col-

lege with Scotchmen, and endeavored to make a national faction by the name of the Scottish party.

The other is, that he has misapplied and squan-dered away the money that should have gone to the building of the college. Say what ye have to say against him upon these or any other subjects, and let me hear his answers.

By. My lord, for the first, I suppose Mr. Blair will not deny that he has brought in several of his countrymen; but indeed, my lord, I cannot blame him much for this, though it makes a great noise in the country, and they are a sort of discontented, troublesome men, murmuring at the shortness of their salaries, with which the ministers were very well contented formerly; and they are fre-quently troubling the governors and the house of bur-gesses with their petitions on that subject.

Bl. My lord, this is quite a new thing to me, that Mr. Byrd tells me of, the Scotch ministers troubling the governor or house of burgesses with petitions about their salaries. I desire him to instance in any one petition of that nature, for I know none.

It is true there was a petition presented to the governor by the clergy in general at one of their meetings, but that petition was signed by all the English as well as the Scotch clergy that were present. And why it should be laid particularly on the Scotch ministers, is only to distinguish them with that mark of odium.

But, my lord, I desire to know what ill things the Scotch ministers have done there, and whether I have supported any of them in any ill thing.

P. My lord, because Mr. Byrd is not so well ac-quainted with the minutes of the council, I beg leave that I may answer Mr. Commissary, who desires instances of Scotch ministers who have done ill things. I find, my lord, there is one Mr. Greig that was guilty of sodomy; and one Mr. Doyley, that complained of his parish; and one Mr. Monroe.

Bl. Sir, that is your mistake; Mr. Greig was an Englishman, and Mr. Doyley is an Englishman, and what ye have to say to Mr. Monroe I cannot imagine, for I take him to be as good a man as any we have in the country.

P. Then I am mistaken, for I thought Greig and Doyley had been Scotch names.

C. There is nothing, as far as I see, in all this: for it seems this Greig, the most scandalous of all, was an Englishman. But can ye say any thing of any scandalous Scotchmen that Mr. Blair has brought in and supports?

By. Yes, my lord, there is one Mr. Gordoun, a Scotchman, whom Mr. Blair himself has owned to me to be an ill man and one that I myself have seen drunk, and several others, for he is an habitu-al drunkard.

Bl. My lord, I confess this Mr. Gordoun is a man of very ill fame, but sure no body will say that I brought him into the country, or do in the

least support him: he was in the country before me, for aught I know; I am sure he was in it some time before I was in office there, and I have been so far from supporting him that he is the only man at whose church I made a visitation on account of the minister's scandal. My lord, there are some hundreds of witnesses of persons that were present at that visitation, (for it was as pub-lic and solemn as I could make it,) and, my lord, here is one gentleman (pointing to Mr. Harrison) that happened to be there. They can all bear one witness that I did all that ever I could, to have that man turned out; but drunkenness being hard to prove, and the witnesses mincing and extenuating the matter, and his vestry appearing in a body, pe-titioning that their minister might not be taken from them, I could not, for the heart of me, except I would have gone contrary to the *allegata* and *probata*, overthrow him; but all the people were sensible I was not backward, if I could have done it. Now, my lord, I would fain know what any man in my circumstances could have done more? So that my lord, there is not the least proof of my supporting any of them in any ill thing, for there being some Scotch ministers in the country, what is that to me, my lord? It is not I that provide min-isters for the country. If they bring me my Lord Bishop of London's license and behave themselves well in the country, it is not my part to quarrel with them only because they are Scotchmen.

L. My lord, whatever there is in this, I must take it upon me; your grace knows the circum-stances of poor men in their own country, and I must confess I thought it both a charity to the men and that it was a piece of good service to the plantations, to send them thither, and I think it unkindly done in Sir Edmund Andros to make a noise about this, for I wrote him an ac-count of all that I sent, and told him the charac-ters I had of them, and told him if any of them did not behave himself well, he should be as easily turned out as he had been put in. He makes me no returns to this, but raises a clamor against these men only on account of their country.

C. We know there are some of the best men of that country that are not permitted access to the ministry in their own country.

Bl. I confess, my lord, I was very unwilling to take a Scotch schoolmaster, if I could have helped it. I spoke to all the bishops with whom I had the honor to be acquainted, to help me to a good Eng-lish schoolmaster, and particularly I spoke to your grace. You was then Bishop of Lincoln, and I put off providing one till the last month that I was like to go without one, and then I took a Scotch-man; but, thank God, he is one that is without ex-ception. I hope these gentlemen won't deny that I made a very good choice.

By. My lord, the schoolmaster, Mr. Ingles, is



a very good schoolmaster—he has made several good scholars, and I believe all people are very well pleased with him.

*C.* That is very well; I confess I have much to do to find schoolmasters for my own schools; and I am very glad ye are so well provided. Well, I think we have heard enough on this subject.

*By.* My lord, I confess, as I said in the beginning, that I see no just ground of any accusation against Mr. Blair on this account.

*P.* I know it is a very hard thing to persuade good men to go over into the plantations. I confess it is a wonder to me that such a man as Mr. Commissary Blair went thither, and I think my lord of London does mighty well to send several of the Episcopal Scotch clergy thither.

*By.* My Lord, as to the second point, the thing we have to say against Mr. Blair is this, that he has taken yearly the president's salary, 150*l.* a year. The first year, indeed, he took but 100*l.*, which was conscientious; but after that, he has taken the whole 150 pounds. Now, my lord, by the charter the whole revenue, the penny a pound, and every thing else is to go towards the building and furnishing, till the college is finished, and then it is to be transferred to the president and masters; but in the mean time they are to have nothing.

*Bl.* My lord, my answer to this shall be very short. Mr. Byrd says the whole revenues are by the charter to go solely towards building. This I positively deny. For there is nothing but the ready money, viz. 1,985*l.* 14*s.* 10*d.*, which was appointed to be applied solely toward the building. But all the rest, viz. : the penny a pound, the land and the surveyor general's place, is to go for all other uses of the college, till it is actually founded, erected and established. Particularly the word founding, which is always the law word for a perpetual fund of maintenance, is always put into these revenues. And indeed, my lord, by the order of council, upon which the charter was to be drawn, it appears that the revenues were given solely for the maintenance of the president and masters. But upon my acquainting Mr. Lowndes, of the treasury, who helped to draw the charter, that at present we were only to have a president and a grammar schoolmaster, and an usher, and that their salaries came but to 280*l.* a year, and that we were to provide and pay the professors of philosophy and divinity, as we should have occasion for them, he started this objection: What, says he, if the penny per pound should amount to 1,000*l.* per annum, if your president and masters at present are only to have 280*l.*, what shall become of the rest? For if in the charter it be given only for the maintenance of the president and masters, and yet these president and masters are to have but 280*l.*, the overplus being appropriated to no use, you will be in danger of losing it again if this comes to be observed, and therefore, continued he, I think you had better give a power to the governors of your college to bestow this money not only for maintenance of presidents and masters but for building, furnishing, buying books, or any other use about the college; I liked this motion, and accordingly the charter was drawn, giving them power to put these revenues to all uses, whatsoever about the college till it should be actually erected, founded and established; but so that still the charges of founding the college, consisting of a president and six masters, were actually included; and for this I appeal to the charter.

*By.* My lord, Mr. Blair refers himself to the charter; here is an English copy of it, pray give

me leave to read that part of it about the King's gift of the revenues.

*Bl.* Pray then read it distinctly. The ready money gift and all, that the different uses between that and the gift of the revenues may appear, for that's to be applied solely to the building, and the other revenues to all uses whatsoever till it is actually erected and founded.

Upon this, Mr. Byrd begun to read the gift of the penny a pound, and Mr. Blair prayed him to begin a little before that, at the gift of the ready money. Then the archbishop said—

*C.* I perceive it will take a long time to read and examine the charter, and my lord of London is in haste; but pray let me know one thing, which I have heard something of, that is, I have been told that the governor of the college obliged Mr. Blair to quit a living that he had at some considerable distance, and to come and attend the business of the college; if so, they could not expect but he must have salary. Pray, sir, (to Mr. Blair) tell us in short how that was.

*Bl.* My lord, after the general assembly of Virginia had chosen me president of the college accordingly, I was named first president in the charter in words of the present tense, and as ample words as the law affords for giving any man a good title to any place. But though I had the right and title to the president's salary, which the same general assembly had settled at 150*l.* a year, yet I thought in good conscience I was bound to take none of it till I came to give attendance and do the duty of a president. In pursuance of this, at the very first meeting of the governors of the college in Virginia, I gave some account of my negotiation in England, and produced the charter, and after it was read I told them: Gentlemen, ye see I am here made president of the college, which was not done till after the general assembly had sent me an account of their unanimous election of me. But gentlemen, though I am president, yet if you think the business of the president unnecessary at present, I have a good plantation and a good living where I am, up at Henrico, and I am inducted into it—I will stay there and not put you to one farthing charge till you shall say the attendance of a president is necessary at the college; whereupon my lord, there was a free debate upon the subject, and they agreed upon this, that since I had had all the trouble of managing the business of the college, both in Virginia and in England, if I was not at the end of it they were afraid it would still come to nothing, and therefore voted that I should presently leave my parish and remove myself to the place where the college should be built, and carry it on with all diligence. Accordingly, my lord, I gave up my induction, and as soon as I could get an house to live in, I removed to the place appointed for building the college, and have ever since given all due attendance upon the business of it; and indeed, my lord, as before I had the right, so now I thought I had likewise equity and good conscience on my side for taking my salary. The first year, indeed, about four or five months being elapsed before I could get to this place, I gave down 50*l.* of my salary that year, but ever since I think, on account of my residence and attendance on the business, I have a right to the whole 150*l.* Thus was the salary settled by the General Assembly, and how I, or even the governors of the college, who are only trustees, can alter it or lessen it with a good conscience, I do not understand.

*C.* If this be the case, it is no more than I or any other person should have done.

*By.* My lord, this is the reason men give for

not paying their subscriptions. They say they won't give their money to make a salary for the president.

*Bl.* My lord, this is a very strange reason, for there was always a distinct account kept, both of the King's money-gift, and of all the subscriptions; for all these went solely to the building; there was never one penny taken of them for salaries. The salaries were still paid out of the revenue, and what was of the revenue over and above the salaries, was thrown into the building too.

*H.* My lord, I can give your grace an account of the reason they gave for not paying their subscriptions; for after Col. Hartwell left Virginia, I being a well wisher to the college, and living convenient, was desired to collect the subscriptions of York county. I came to one man who was a justice of the peace, and asked him for his subscription; he answered me that he would pay when secretary Wormley paid. The true reason, my lord, why others do not pay, is because the great men do not pay.

*P.* My lord, I think there is all the reason in the world Mr. Blair should have his salary; it is but a mean reward for the extraordinary pains he has taken; but if the college is poor, perhaps there might be another way found to make up a salary for Mr. Blair. Here was an hundred pounds a year ordered for him as Commissary out of the quit rents. The treasury would never settle it but from year to year, and I doubt it has been ill paid. Now, my lord, it had been as easy a matter to have got 200*l.* a year for that use as one.

*By.* My lord, Mr. Blair's taking this salary has certainly made a great noise in the country, and it is against the charter which applies all to the building till all is finished, and then it is to be transferred to the president and masters.

*Bl.* My lord, here is their error, they confound two things that are quite different, viz.—the paying of the masters' salaries, called in the charter the founding the president and masters, and transferring, which is the yielding up, of the trust to them. For the paying their salaries there is no doubt they must do that, as they set up the men, otherwise they could not pay Mr. Ingles the schoolmaster no more than me; for this objection strikes against him and all others they may have in time, as well as against me. But the transferring is not until the whole erection, and founding, and establishment is over; and it is supposed in the charter, the first president and masters may be gone, and may have successors by that time.

*C.* Well, I think we have heard enough of this; I wish ye would proceed to something else.

*By.* Then, my lord, I must desire Mr. Blair to say what he has to say against Sir Edmund Andros, about his obstructing the business of the college.

*Bl.* My lord, it is a pretty hard task for me, who am a subject of Virginia, to say any thing that may look like an accusation of Sir Edmund Andros, the present governor. But I think it is my duty to acquaint your grace with the bad state of the affairs of the college, and shall leave it to your grace to judge whether Sir Edmund Andros is the root of all, or not.

I shall begin with the business of the subscriptions toward the building. When Gov. Nicholson left the government of Virginia, there were subscriptions for near 3,000*l.* In that gentleman's time there has not been a subscription for one penny. Of the 3,000*l.* subscriptions, there has come in but about 500 and some odd pounds.

The persons that stand out are the council and great men, who have places of profit and prefer-



ment under Sir Edmund, and it is very observable that the payments which have been made, have been made chiefly by such people who lived remote from those councillors and great men, particularly south side of James River, where there is no councillor. There the people have generally paid, but in the rest of the country, except it be here and there a zealous man for the college, they generally stand out and refuse to pay. Not only so, my lord, but the governors of the college presented a bill to the general assembly for facilitating the payment of the subscriptions toward the building of the college, and because the King had some time before written a gracious letter to the governor commanding him to carry on the work of the college and to remove the obstructions of it. They thought it was the best way to put it in first to the upper house, viz.—the council upon whom the governor has a more immediate influence. But, my lord, we found no effects of the King's letter at that time; for these gentlemen, in presence of the governor, fell a quarrelling with the bill, and at first found fault with several matters of the form and wording of it; but when all these were mended that they could object nothing of form, then they very fairly threw out the bill without so much as giving it a hazard in the house Burgesses. The noise of this made people more obstinate in refusing their payments than ever, so that, my lord, with much ado we have got the roof on one half of the building—the other half we have not meddled with, and how we shall finish that we have built I cannot tell.

*By.* Please to go on, sir, and I will answer all at once.

My lord, I come next to the land the King was pleased to give us. He gave us 20,000 acres of land in two several tracts, viz.: 10,000 acres in each tract. These two tracts of land had been kept shut up from the first settling of Virginia till that time, which made the gift so much more valuable to us; for there being such a great range for stocks, abundance of people were desirous to seat there, and so the college might have had tenants enough, had they been so kept. But upon the grant of this land to the college, Sir Edmund Andros opened those tracts to all mankind, so that we could have no tenants, since every man was free to take land in fee in the same place. Not only so, but he signed patents for large quantities of land to several of his creatures in the same places, though in the college charter it was expressly provided that we should have the first choice, and illegal pretenders were so encouraged that they came *vi et armis*, when we went to survey the lands, and broke our chain and carried away the surveyor's instruments, so that by main force we are kept out and can't come to the possession of the land the King gave us to this day.

*By.* Have you any more to say, sir?

*Bl.* Yes, sir, a great deal more.

*By.* Pray go on then, (in the meantime Mr. Byrd and Mr. Povey took notes.)

*Bl.* My lord, I shall speak next of the revenue of the penny per pound, which is the chief thing we have to subsist upon, and as to this, my lord, I shall only observe, that since that revenue was bestowed on the college it is sunk in Virginia at least one half of what I can prove by the custom house books, it always amounted to formerly; for, my lord, since that time several collectors have not given us an account of one pound of tobacco exported out of their precincts, particularly Secretary Wormley and Colonel Park, a thing that that was never known before. Not that there is

less tobacco exported now than formerly, for Maryland, which formerly did not export so much as half the proportion of what Virginia exported of the penny per pound tobacco, does now by the good management of the governor give us an account of near as much again as Virginia doth. In short, my lord, I cannot but think the collectors of Virginia are encouraged to mismanage this revenue, and that the design is to starve us out, that we shall not be able to subsist.

*By.* Have you done now, sir?

*Bl.* Not yet, sir.

*By.* Go on, then.

*Bl.* My lord, we are put to strange difficulties in the government of the college, for by the constitution, the full number of governors is forty, and by the charter, there must be present a major part of the whole before we can make a meeting or do business. Now, my lord, the governor has several friends and favorites among these men, but not so many as to carry a vote in any full meeting. And therefore they play another sort of game, that is, they generally choose to absent themselves, that so if any one or two of the rest be absent by sickness or bad weather, or necessary business, we can make no meeting at all. It has often happened, my lord, that we have met nine or ten times, and have wanted one or two of the major part. And of these, the governor of Maryland has come one hundred and fifty miles to make one. In this case, my lord, we have sent expresses to one or two of the nearest of these gentlemen, and have represented to them how we just wanted one or two to make a number, and therefore begged their company to a new day, to which we adjourned the meeting, but all in vain, they would not budge, and we have been necessitated often to go away without doing any business. My lord, if this had happened but once or twice, it might be some necessary business that occasioned their absence; but when it is always the same sort of men, it is very plain that this can be nothing but a laid design to obstruct and hinder the business and meetings of the college.

*By.* Sir, I hope you have done now.

*Bl.* Sir, I shall say but one thing more of the college, for the clergy you know I have not said a word, and it is this:

My lord, the friends of the college are the men that are marked out to be frowned upon and discountenanced upon all occasions, if there be any favors to be desired from the government, they are to expect none of them; if they be lawyers they shall be discouraged in their practice at the bar; if ministers, every troublesome man in the parish shall be encouraged to make them uneasy; if burgesses are to be chosen for the General Assembly, all the interest the government can make shall be made to keep them out; if places of trust or profit are to be bestowed, they shall have none of them; if they have any lawsuit they shall be generally in the wrong, and in short nothing shall recommend a man to the favor of the government more than if he be a zealous enemy to the college. The governor of Maryland, who is our more active friend, has been used barbarously, and how strangely I have been handled, is an unaccountable thing—I have been twice suspended from the council. All endeavors have been used to deprive me of my salary as president of the college and to turn me out of a little parish I have there, to that degree that offers have been made to the vestry to find them a minister gratis if they would make no further agreement with me. And even since I came last from Virginia, he has called two or three vestries, and endeavored all that he ever

could to turn me out; but the major part of the vestry have been my friends, so that he could not yet compass it. In short, my lord, I am afraid the friends of the college will be so tired out with ill usage, that they will not be able to hold out much longer, and that all will go as fast backward in the matters of the college, as ever it went forward in governor Nicholson's time.

*By.* Sir, you have done now?

*Bl.* Sir, I have done what I designed to say of the college, but I have a great deal more to say of the bad circumstances of the clergy.

*By.* That is another subject.

*C.* But it hangs all in a string; you see he's endeavoring to turn Mr. Blair out of his parish. This seems to me a very strange way they have there, that their ministers are not inducted, but may be removed like domestic servants by a vote of the vestry. Who would be a minister in that country?

*By.* My lord, I confess this is very hard upon the ministers; but this is none of the governor's fault; for, by the law of that country, it is the vestry to present, and then the governor is to induct. Now, my lord, the vestry does not present, and therefore the governor cannot induct.

*Bl.* My lord, it is true what Mr. Byrd says, that the vestry in that country are the patrons, and that they are to present, and the governor, by the King's instructions is ordinary as to inductions. But your grace knows that if a patron fails of presenting so many months then the right of presentation for that time devolves upon the ordinary, so that it is really in the governor's power to make presentations *jure devoluto*, which he never does, and that is the reason the ministers are left in such precarious circumstances.

*By.* My lord, there is a great difference between a patron in England and a vestry in Virginia, and a vestry cannot lapse their right of presentation as a patron may.

*C.* Pardon me, it is the very same thing, and we have several societies of the people here in England, that have the right of presentation, and if they do not make use of it within six months their ordinary presents *jure devoluto*.

*M.* My lord, it seems to be a very unreasonable thing that the ministers should be in such precarious circumstances, but, my lord, I wish your grace would inquire whether it was not always so before Sir Edward Andros' time.

*C.* Did they before this time remove ministers by a vote of the vestry?

*Bl.* My lord, before this time, I never heard of a minister involuntarily removed without an accusation of him to the governor as guilty of some crime. Sometimes, indeed, the minister being unwilling to stand a trial, consented to the leaving of them. But I never heard, till Sir Edmund Andros' time, that without an accusation a minister was turned out against his will, purely by a vote of the vestry.

*By.* And who has been turned out in that fashion in Sir Edmund Andros' time? Mr. Doyley, you'll say.

*Bl.* Yes, Mr. Doyley is one plain instance.

*By.* My lord, here is an extract out of the minutes of council, by which it appears that Mr. Doyley quit his parish voluntarily. For, being interrogated such a day if he desired to continue minister of that parish, he answered, no.

*L.* Both might be true; both that the vestry turned him out, and that he afterwards, considering how unkindly they had used him, did not desire to return to them.

*Bl.* I am very sure he was turned out by the



vestry, and against his own will; for he presented a petition to the governor and council, complaining of it.

*H.* Mr. Eburn, too, was turned out of middle plantation by the governor's own creatures; and this I have reason to know, for it is the parish where I myself live.

*By.* By what creatures? Col. Park?

*H.* Yes, and by Col. Jennings.

*C.* It must be a very pernicious thing; a minister will not know how to preach against any vice, but some of the great men of his parish may fancy the sermon was made against him, and so make a faction to turn out the minister, though perhaps the sermon was made seven years before.

*M.* My lord, I am confident if your grace will but write to Sir Edmund Andros about these inductions, he will take care to have that matter mended.

*By.* Indeed, my lord, I dare say Sir Edmund Andros knows nothing of this right he has *jure devoluto*, or else he would not suffer the clergy to be so precarious.

*Bl.* I am sure I not only put him in mind of it, but gave it him under my hand and desired him to consult his lawyers about it.

*By.* But, sir, perhaps he thought not you lawyer enough that he could depend on your opinion.

*Bl.* He either could not or would not.

*By.* He shows himself upon all occasions a good friend to the clergy, and all his speeches recommends their case to the General Assembly.

*H.* It is very strange then, that in the year 1693, when the King by an express letter ordered him to recommend the condition of the clergy in his Majesty's name, to the next General Assembly and when there was an assembly then called, the governor said not one word of this to them in his speech, and not only so but that when the House of Burgesses who were favorable to the clergy, did of their own accord take the law about the clergy's salaries into consideration and mended it very considerable for the clergy's interest in a bill which they sent up to the council and which passed there likewise. Yet Sir Edmund Andros dissolved that assembly without giving his assent to that bill, which by that means was lost.

*By.* My lord, it is true that assembly was favorable to the clergy; they were then upon a great work, viz.: the revisal of the laws; and the amendment of this law about the clergy was in that revisal; they sat not long enough to go through with it all, so that this law fell among the rest.

*L.* It seems, then, this bill about the clergy was a tacked bill, and Sir Edmund could not pass it without passing the whole body of the laws so revised.

*Bl.* No, my lord, it was no tacked bill, for though it came in upon occasion of the revisal of the laws, the whole revisal was not sent up together in one book, but single laws were sent up—two or three, or any other number, according as they happened to be despatched in the house of burgesses and the upper house, and the governor could pass any one of these laws without the rest, as they pleased. Now this was the case with that clergy bill, it passed both houses, and if the governor had but given his assent to it, it had been a law to all intents and purposes. But upon his dissolving the assembly without giving his assent to the law, it fell to the ground.

*M.* Did he assent to any other laws of that revisal?

*Bl.* Truly I cannot tell, for he dissolved the Assembly in an anger.

*By.* This is a very harsh insinuation, as if Sir Edmund had been so angry with the assembly for bettering the law about the clergy's salaries that he dissolved them in anger for that very reason.

*Bl.* No, sir, I insinuate no such thing as that he dissolved them for that reason.

*L.* No, Mr. Blair has said nothing to that purpose. I believe indeed it was an omission in Sir Edmund, and he has endeavored to get the same law renewed again, but could never do it.

*By.* This last assembly there passed a law which bettered the clergy's salaries.

*Bl.* But that law makes them thirteen per cent worse than this other law, which he refused.

*C.* It was an unhappy thing, but since the whole revisal fell we must put the best construction upon it.

*M.* My lord, Mr. Blair has reason to be concerned for the college and clergy, and indeed these things leave a heavy load upon Sir Edmund, but I hope if your grace will hear Mr. Byrd, he has something to say that will clear him.

[TO BE CONTINUED.]

## Practical Christianity.

### EXCERPTA.

#### EXCELLENCY OF THE CONTENTS OF THE SCRIPTURES.

1. WHAT is there which doth more highly concern men to know, than God Himself? or what more glorious and excellent object could He discover than Himself to the world? There is nothing, certainly, which should more commend the Scriptures to us, than that thereby we may grow more acquainted with God; that we may know more of his nature, and all his perfections, and many of the great reasons of his actings in the world. We may, by them, understand with safety what the eternal purposes of God were, as to the way of man's recovery by the death of his Son; we may there see and understand the great wisdom of God, not only in the contrivance of the world, and ordering of it, but in the gradual revelations of Himself to his people, by what steps He trained up his Church till the fulness of time was come; what his aim was in laying such a load of ceremonies on his people the Jews; by what steps and degrees He made way for the full revelation of his will to the world by speaking in these last days by his Son, after He had spoke at sundry times and in divers manners by the prophets unto the fathers. In the Scriptures we read the most rich and admirable discoveries of divine goodness, and all the ways and methods He useth in alluring sinners to Himself; with what majesty He commands, with what condescension He entreats, with what importunity He woos men's souls to be reconciled to Him; with what favor He embraceth, with what tenderness He chastiseth, with what bowels He pitieth those who have chosen Him to be their God! with what power He supporteth, with what wisdom He directeth, with what cordials He refresheth the souls of such who are dejected under the sense of his displeasure, and yet their love is sincere towards Him! with what profound humility, what holy boldness, what becoming distance, and yet what restless importunity, do we therein find the souls of God's people addressing themselves to Him in prayer! with what cheerfulness do they serve Him, with what confidence do they trust Him, with what resolution do they adhere to Him in all straits and difficulties, with what patience do they submit to his will in their greatest extremities! How fearful are they of sinning

against God, how careful to please Him, how regardless of suffering, when they must choose either that or sinning, how little apprehensive of men's displeasure, while they enjoy the favor of God! how all these things which are so fully and pathetically expressed in Scripture, do abundantly set forth to us the exuberancy and pleonasm of God's grace and goodness towards his people, which makes them delight so much in Him, and be so sensible of his displeasure. But above all other discoveries of God's goodness, his sending his Son into the world to die for sinners, is that which the Scripture sets forth with the greatest life and eloquence. By eloquence, I mean not an artificial composure of words, but the gravity, weight, persuasiveness of the matter contained in them. And what can tend more to melt our frozen hearts into a current of thankful obedience to God, than the vigorous reflection of the beams of God's love, through Jesus Christ upon us? was there ever so great an expression of love heard of? nay, was it possible to be imagined, that that God who perfectly hates sin, should himself offer the pardon of it, and send his Son into the world to secure it to the sinner, who doth so heartily repent of his sins as to deny himself, and take up his cross and follow Christ! Well might the Apostle say, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." How dry and sapless are all the voluminous discourses of philosophers, compared with this sentence! how June and unsatisfactory are all the discoveries they had of God and his goodness, in comparison of what we have by the Gospel of Christ! Well might Paul then say, "That he determined to know nothing but Christ and Him crucified;" Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which to commend,—is that which cures the soul of all its maladies and distempers; other knowledge makes men's minds giddy and flatulent, this settles and composes them; other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety; other knowledge leaves men's hearts as it found them, this alters them and makes them better;—so transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world. And is not this an inestimable benefit we enjoy by the Scripture, that therein we can read and converse with all these expressions of God's love and goodness, and that in his own language? Shall we admire and praise what we meet with in heathen philosophers, which is generous and handsome; and shall we not adore the infinite fulness of the Scriptures, which run over with continued expressions of that and a higher nature? What folly is it to magnify those lean kine, the notions of philosophers, and to contemn the fat, the plenty and fulness of the Scriptures! Certainly no sober and rational spirit that puts any value upon the knowledge of God, but on the same account that he doth prize the discourses of any philosophers concerning God, he cannot but set a value of a far higher nature on the word of God. And as the goodness of God is thus discovered in Scripture, so is his justice and holiness: we have therein recorded the most remarkable judgments of God upon contumacious sinners, the severest denunciations of a judgment to come, against all that live in sin, the exactest precepts of holiness in the world; and what can be desired more to discover the holiness of God,



than we find in Scripture concerning Him? If therefore, acquaintance with the nature, perfection, designs of so excellent a being as God is, be a thing desirable to human nature, we have the greatest cause to admire the excellency, and adore the fullness of the Scriptures, which gives so large, rational, and complete account of the being and attributes of God. And which tends yet more to commend the Scriptures to us, those things which the Scripture doth most fully discover concerning God, do not at all contradict those prime and common notions which are in our natures concerning Him, but do exceedingly advance and improve them, and tend the most to regulate our conceptions and apprehensions of God, that we may not miscarry therein, as otherwise men are apt to do.

2. The Scriptures give the most faithful representation of the state and condition of the soul of man. The world was almost lost in disputes concerning the nature, condition and immortality of the soul, before divine revelation was made known to man by the Gospel of Christ; but "life and immortality was brought to light by the Gospel," and the future state of the soul of man, not discovered in an uncertain Platonic way, but with the greatest light and evidence from that God who hath the supreme disposal of souls, and therefore best knows and understands them. The Scriptures plainly and fully reveal a judgment to come, in which God will judge the secrets of all hearts, when every one must give an account of himself unto God, and God will call men to give an account of their stewardship here, of all the receipts they have had from Him, and the expenses they have made of the talents He put into their hands. So that the Gospel of Christ is the fullest instrument of the discovery of the certainty of the future state of the soul, and the conditions which abide it, upon it being dislodged from the body. But this is not all which the Scripture discovers as to the state of the soul; for it is not only a prospective glass, reaching to its future state, but it is the most faithful looking-glass to discover all the spots and deformities of the soul; and not only shows where they are, but whence they came, what their nature is, and whither they tend. The true original of all that disorder and discomposure, which is in the soul of man, is only fully and satisfactorily given us in the word of God. The nature and working of this corruption in man had never been so clearly manifested, had not the law and will of God been discovered to the world; that is the glass whereby we see the secret workings of those bees in our hearts, the corruptions of our natures; that sets forth the folly of our imaginations, the unruliness of our passions, the distempers of our wills, and the abundant deceitfulness of our hearts. And it is hard for the most elephantine sinner (one of the greatest magnitude) so to trouble these waters, as not therein to discover the greatness of his own deformities. But, which tends most to awaken the drowsy, senseless spirits of men, the Scripture doth most fully describe the tendency of corruption, "that the wages of sin is death," and the issue of continuance in sin will be the everlasting misery of the soul in a perpetual separation from the presence of God, and undergoing the lashes and severities of conscience to all eternity. What a great discovery is this of the faithfulness of God to the world, that He suffers not men to undo themselves, without letting them know of it beforehand, that they might avoid it! God seeks not to entrap men's souls, nor doth He rejoice in the misery and ruin

of his creatures, but fully declares to them what the consequence and issue of their sinful practices will be, assures them of a judgment to come, declares his own future severity against contumacious sinners, that they might not think themselves surprised, and that if they had known there had been so great danger in sin, they would never have been such fools as for the sake of it to run into eternal misery. Now God, to prevent this, with the greatest plainness and faithfulness, hath shewed men the nature and danger of all their sins, and asks them beforehand, what they will do in the end thereof; whether they are able to blast his wrath, and wrestle with everlasting burnings? if not, He bids them bethink themselves of what they have done already, and repent and amend their lives, lest iniquity prove their ruin, and destruction overtake them, and that without remedy. Now if men have cause to prize and value a faithful monitor, one that tenders their good, and would prevent their ruin, we have cause exceedingly to prize and value the Scriptures, which give us the truest representation of the state and condition of our souls.

3. The Scripture discovers to us the only way of pleasing God and enjoying his favor. That clearly reveals the way (which man might have sought for to all eternity without particular revelation,) whereby sins may be pardoned, and whatever we do may be acceptable unto God. It shows us that the ground of our acceptance with God is through Christ, whom He hath made "a propitiation for the sins of the world," and who alone is the true and living way, whereby we may "draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Through Christ we understand the terms on which God will shew favor and grace to the world, and by Him we have access with freedom and boldness unto God. On his account we may hope not only for grace to subdue our sins, resist temptations, and conquer the devil and the world; but, having "fought this good fight, and finished our course, by patient continuance in well-doing, we may justly look for glory, honor, and immortality," and that "crown of righteousness which is laid up for those who wait in faith," holiness, and humility, for the appearance of Christ from heaven. Now what things can there be of greater moment and importance for men to know, or God to reveal, than the nature of God and ourselves, the state and condition of our souls, the only way to avoid eternal misery and enjoy everlasting happiness?—*Bishop Stillingfleet.*

#### THE WAY OF AN HAPPY LIFE.

Lay nothing too much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters; be not violently bent on any design; nor let any worldly cares hinder you from taking care of your soul; and remember that it is necessary to be a Christian, (that is, to govern one's self by motives of Christianity,) in the most common actions of civil life. He that would not fall into temptation, must have a presence of mind, a watchful eye over himself; he must have great things in view, distinguish betwixt time and eternity, or else he will follow what passion, not what reason and religion suggest.—*Bp. Wilson.*

Those things which are most eagerly desired, are most hardly both gotten and kept; God commonly crossing our desires, in what we are over-fervent. I will therefore account all things as too good to have, so nothing too dear to lose.—*Bp. Hall.*

## Ecclesiastical Intelligence.

### CONNECTICUT.

The Corner Stone of St. John's Church was laid with appropriate religious exercises by Bishop Brownell, at Hartford on the 14th inst. The Address was delivered by Rev. Professor Jackson of Washington College, the Rev. Mr. Burgess of Christ Church being absent. Had he been at home, the relation existing between him and the members of the new parish, they having been under his pastoral charge, would have indicated him as the person to deliver the Address. It was Professor Jackson's first appearance before a Hartford audience and considering the very limited time he had to prepare himself, and having at the same time his College duties to perform, he acquitted himself well; the Address was appropriate and handsomely delivered.

The church edifice will be constructed of Portland stone, 60 feet by 84, and a tower 20 by 20, surmounted with a needle spire, to the height, with the tower, of 180 feet; the order will be simple gothic.

The enterprise of forming a new parish and erecting a church of a character, creditable to a town, containing so many fine churches and other public buildings as Hartford does, and to compare with them, involves a great responsibility, and needs the encouragement of all who have the ability, and desire the prosperity of the church. The subscriptions towards paying for the church, have been very liberal, and reflect great credit upon those who have made them, but in order that the debt upon the parish may not be too onerous, we hope to obtain something more in that way and I think we shall not be disappointed, those that have not yet done anything, have generally contributed liberally towards objects of a moral and religious tendency, and in this case, as the obligation rests upon all, we feel confident that when called upon, they will do something. The church in Hartford could not increase without further church accommodations. The work has been commenced in faith. God's blessing has been invoked upon it, and I have no doubt that it will ever prove successful.—*Church Chronicle.*

§—MR. MORRIS?—A Mr. Morris, who represented himself as a converted Jew, and had letters from several English clergymen, and one from Bishop Whittingham, is desired to let us know of his whereabouts. The Periodicals of the Church are requested to give this notice a place in their columns, that it may reach Mr. M., and also put people on their guard.—*Id.*

### NEW-YORK.

#### EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

West Point. Sixth Sunday after Trinity, July 18, confirmed one in the chapel of the United States Military Academy.

#### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 1, Clermont, Columbia county.

Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Catskill, Greene county, Consecration A. M., Confirmation P. M., Friday, 13, Saratoga Springs, Saratoga county. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, Columbia county. Institution A. M., Confirmation P. M., Tuesday 17, Christ Church, Poughkeepsie, Dutchess co. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, Putnam county. Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, A. M., Pawlings, Dutchess county. St. Bartholomew the Apostle, Tuesday, 24, North Salem, Westchester county. 26, Somers. 26, Bedford. Saturday 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.



Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman*.

#### WESTERN NEW-YORK.

The exertions of the friends of the Church at West Granby, in Oswego county, are worthy of great praise. Though few in number, and generally of limited means, they are putting forth great efforts to erect a simple and cheap edifice, there not being in the whole township a place of worship of any kind whatever.—*Gos. Mess.*

#### PENNSYLVANIA.

We are happy to announce the arrival in our city of our esteemed brother, the Rev. Edmund Neville, rector elect of St. Philip's Church, Spring Garden, with his family. The church is rapidly advancing to completion, and Mr. Neville expects to enter upon his duties about the first of September.—*Ban. Cross*.

The Rev. Joshua L. Harrison has taken letters of dismission from this diocese to that of Virginia.—*Id.*

#### DELAWARE.

We, the undersigned, a committee appointed by the late Convention of the Church in Delaware to notify the Rev. Alfred Lee of his election to the Episcopate of the Diocese, and to solicit his acceptance of the same, have great pleasure in submitting to the members of the Church the following letter.

S. W. PRESSTMAN,  
J. W. McCULLOUGH,  
JAMES W. THOMPSON,  
M. BRADFORD.

Wilmington, July 12, 1841.

To the Rev. S. W. Presstman, Rev. J. W. McCullough, Dr. J. W. Thompson, Moses Bradford, Esq., Committee, &c

Gentlemen,—The subject of your communication to me as a committee of the recent Convention of the Protestant Episcopal Church in Delaware, appointed to notify me of my election to the Episcopate of that Diocese, has received my most serious consideration. The high and solemn character of the office, its bearing upon the welfare of the Church of Christ and the salvation of souls, have led me earnestly to implore Divine guidance, that I might come to a decision acceptable to our Great Master, and conducive to the best interests of that Church which he purchased with his own blood. The result has been a conviction that the unanimous call which you have conveyed to me from the Diocese, should overcome my sense of personal insufficiency and my own reluctance to assume a charge so weighty. You are therefore authorized to communicate to the members of the Church in Delaware, my acceptance of the sacred and responsible trust which they have expressed a desire to confer upon me, and my readiness, should the Church at large acquiesce in the appointment, and the Episcopal Office be duly conveyed to me, to enter upon its duties. In looking forward to such a station, my only reliance is, that acting from a sense of duty, and in obedience to what I believe to be the will of the great Head of the Church, I shall not be left to my own strength or wisdom, but experience the fulfilment of his gracious promise—"Lo, I am with you always, even unto the end of the world." I cannot doubt that I

shall be sustained by the prayers and cordial cooperation of all the members of the church with which I should be so intimately connected, and shall regard the confidence which they have manifested in me, as a pledge of the sympathy and indulgent consideration which I shall need in the discharge of my duties.

With the assurance of my esteem and affection for yourselves and my fellow-churchmen in Delaware,

Your friend and fellow-laborer in the work of Christ.

ALFRED LEE.

Rockdale, Pa., July 1st, 1841.

#### NORTH CAROLINA.

The Rev. Wm. B. Otis having removed to Louisville, N. C., wishes all papers to be directed to him at that place.

We have just received the late excellent charge of Bishop Ives, and will notice it in our next number.

#### MISSISSIPPI.

The Convention of Mississippi held its annual session at Raymond, Hinds county, on the fifth of May last. Only four clergymen were present, and delegates from six parishes. The Rev. Dr. Weller presided. A new constitution for the diocese was finally adopted, and the Right Rev. Bishop Otey invited to accept the full charge of the diocese until a Bishop shall be elected. There are nine clergymen, (seven presbyters and two deacons,) and ten parishes in union with the convention.

#### MISSOURI.

The Rev. Whiting Griswold, an alumnus of the General Theological Seminary, has accepted an invitation to become an Assistant Minister in Christ Church, St. Louis, Missouri, and requests that letters and papers for him be addressed accordingly.—*Gos. Mess.*

### Literary.

[For the Church Record.]

#### OLD ENGLISH LITERATURE.

NUMBER XXIV.

ESSAYS AND CHARACTERS OF A PRISON AND PRISONERS: BY GEFFRAY MINSHULL, OF GRAYES-INN, C. NT.

For our last paper on the character writers, we have selected a curious specimen, a *bon bouche* for the antiquary; while, at the same time, a work the philanthropist would not allow to pass unnoticed. To both of these classes of readers, we dedicate this slight notice.

The object of this rare treatise, which is rather a collection of several short characters and fragmentary disquisitions, is to paint Life in Prison, and from the internal evidence it affords, no less than the later accounts of Howard, Buxton and Mrs. Fry, we dare affirm it to be a very faithful picture. Though modern philanthropy has effected much for the improvement of prison discipline, and the ameliorated condition of prisoners, yet still, in certain prominent particulars, a description of a prison more than two centuries ago, must answer to a description of the same place, at the present day. Dark, gloomy walls, barred windows, guards, jailors, locks, confinement, silence, are the outward marks of the prison, now as then. To be sure, the buildings are better, may be more elegantly constructed, are much cleaner, less turbulent, still a sense of solitude, a feeling of closeness, reigns within its precincts. The mere personal condition of prisoners is, in many respects,

far preferable to what it was once. Yet, in these respects even, what great improvements still remain to be discovered and applied. But in more important points the system is little bettered. The prison chaplain, though (we trust) a different personage from the ordinary at Newgate in Fielding's time, is still ill paid, and altogether on a wrong footing. The intellectual light, almost equally with the religious, is excluded from prisons, where even freedom of thought might be considered an infringement on the rules and restraints of the place.

In spite of all the works of benevolence, and especially of those deeds that tend to prevent the commission of crime, it is to be feared prisons must ever be filled. There is permanent evil in the world, and certain punishment, ever. Misfortune, poverty, vice, blind impulse, it is probable will always exist. Earth may never again see an Eden, (the abode of innocence,) till purged from grosser impurities by the last penal fires. Out of a world-conflagration only may universal peace and purity arise. Hence, we must conclude, the co-existence of crime and prisons for ages hereafter.

The prison described in this little volume, is a debtor's prison, the King's Bench.\* In our State, imprisonment for debt is now done away; a measure fraught with vast benefit but perhaps, accompanied by certain inevitable disadvantages. It is wonderful what enormities were suffered to be executed, until within a very few years on this class of men, of whom, certainly, a considerable portion were eminent men, brought to that bad condition by the vices, or imprudence, or frauds of those, who stood in the relation of debtors to them. To this suffering, but respectable class of men, the author of this treatise, (the fruit of personal observation and experience,) does not appear to belong. From what we can gather, he was brought by his own imprudence and folly, to become an inhabitant of a prison.† He was a gentleman of good family and liberal education, who was heartily disgusted by the place, its customs and company; and who earnestly advises all not to borrow, and run the chance of coming to the same place. He writes with the vigor of a strong character, and with no little elevation of sentiment; he is judicious and virtuous, with considerable erudition and quaint fancy, bottomed on good sense and manly feeling.

The composition of these essays and characters, afforded the only occupation their author was willing to assume; and was at once his pleasant task and daily solace. The work is of some antiquity; it was first published in 1618, and reprinted twenty years after. The edition before us is of 1821, a reprint by the famous Edinburgh publishing house of Ballantyne & Co. It is one of a small edition of 150 copies, and perhaps there is not a duplicate of the work in this country. We think it very probable that Sir Walter himself, or one of his antiquarian cronies, selected this remarkable tract for republication, and with the selfish admiration of a virtuoso, limited the impression to enhance its rarity.

We spoke of this volume as presenting a picture of life in prison. It presents, also, the concomitants. The first character is of prisons in general;

\* Then a prison for debtors: how it is now occupied we are not informed.

† A strong proof of family pride, rather misplaced, is evinced in the fact of the writer having his crest engraved on the title page. The experience the book displays is hardly of that nature a gentleman might be proud to display, even if enamored of his own cleverness as an author.



then of different sorts of prisoners; afterwards, in turn, of the company: of visitors: of the fare and entertainment: of the keepers, the jailors, the lockers up; and concludes with a relation of some curious local customs and personal observations.

The intention of the writer is expressed in a sort of proem to the characters. "My purpose is, with clear water-colours to line me out a heart, yea such a heart, so discontented and oppressed, that I need not be curious in fitting every colour to his place, or to chuse the pleasantest chamber to draw it in, because in it I am to lay downe the bounds of those tempestuous seas in which ten thousands are every day tossed, if not overwhelmed, which is so usual here amongst us, that every one is art's master in this workmanship; and every minute something or other is still added to this distressed picture, whose ponderous weight is so great that the frame is scarce able to beare the effigies." The character of a prison we subjoin entire. "A prison is a grave to bury men alive, and a place wherein a man, for half a year's experience, may learne more law, than he can at Westminster for an hundred pounds. It is a microcosmo, a little world of woe, it is a map of misery, it is a place that will learn a young man more villainy, if he be apt to take it, in one half yeare, than he can learn at twenty dicing-houses, bowling allies, brothell houses, or ordinaries; and an old man, more policie than if he had been pupil to Machiavel. It is a place that hath more diseases predominant in it than the pest-house in the plague time, and it stinkes more than the lord mayor's dog house or Paris garden in August.

"It is a little commonwealth, although little wealth be common there; it is a desert where a desert lyes hoodwinked; it is a famous citie, wherein are all trades, for here lies the alchymist can make *ex auro non aurum*, then *ex non auro, aurum*.

"It is as intricate a place as *Rosamond's Labyrinth*, and it is so full of blinde meanders and crooked turnings, that it is impossible to find the way out, except he be directed by a silver clue, and can never overcome the minotaure without a golden ball to work his owne safety.

"It is as Innes of Court; for herein lawyers inhabit, that have crotchets to free other men, yet all their quirks and quiddities cannot enfranchise themselves.

"It is the Doctors' Commons, where skilful physicians frequent; who, like *Æsculapius*, can cure other men's diseases, yet cannot quittance out of all their vegetals and minerals, a balsamum or elixir to make a sovereign plaster to heal the surfeit the mace has given them.

"It is the Chyrurgions' Hall, where many rare artists live, that can search other men's wounds, yet cannot treat the wound the serjeant hath given them.

"It is your Bankrupt's banquetting-house, where he sits feasting with the sweetmeats borrowed from other men's tables, having a voluntary disposition never to repay them again.

"It is your Prodigal's *ultimum refugium*, wherein he may see himself as in a glass, what his excess hath brought him to; and lest he should surfeit, comes hither to physicke himself with moderate diet, and least that his bed of downe should breed too many diseases, comes hither to change his bed, where he is scarce able to lye downe.

"It is a purgatory which doth afflict a man with more miseries than ever he reaped pleasures. It is a pilgrimage to exterminate sins and absolve offences; for here be seminaries and masse priests,

which doe take down the pride of their flesh more than a voyage to the Holy Land or a hairshirt in lent.

"It is an evil which doth banish a man from all contentments, wherein his actions do so terrifie him, that it makes a man grow desperate.

"To conclude, what is it not? In a word, it is the very idea of all misery and torments; it converts joy into sorrow, riches into poverty, and ease into discontentments."

Minshull expends the whole force of his satire on inhuman creditors. His pen on this topic hits the true Juvenal strain, yet, he willingly excuses the creditor, who employs constraint and the strong arm of the law, to obtain his due, which he needs to prevent his coming hither himself.

A choice essay on 'Choice of Company in Prison,' commences thus: "Wouldst thou learn to dispute well? Be an excellent sophister. Wouldst thou dispute of foreign affairs, and be an excellent linguist? I counsel thee to travel. Wouldst thou be of a pleasing and affectionate behavior? Frequent the court. *Wouldst thou dine into the secret villainies of man?* Lye in prison." He divides all the different varieties of prison companions into three sorts.

1. A parasite. 2. A John indifferente. 3. A true-hearted Titus: 'the masculine sweetheart.' On visitors to the prisoners he is pretty hard: ascribing their assumed condolence, to mere curiosity. He, is perhaps, unjust in his almost universal censure; though all prisoners are not so fortunate as was Leigh Hunt, who had his wife and children, and books, and flowers, and music, and pure fancies, and sweet thoughts. This innocent prisoner and fine writer had a noble company of visitors: some of them daily companions, Mr. Shelly, Charles Lamb, Tom Moore, Horace Smith, Miss Lamb, William Hazlitt, Jeremy Bentham. A delightful subject for an article, for Hunt himself would be a paper on the great and good men, who have by any mischance become inmates of a prison: and of the admirable books written there.

In one respect, Minshull bears some resemblance to Cobbett, i. e., in tacking awkward nicknames on the objects of his aversion. He speaks, by way of irony of his entertainments and entertainers in prison: the guard at the gate, is a Cerberus, of whom there is a terrific print on the title-page: his 'chamber-fellows' are Threadbare and Monileless: the gardner, Potherb; the steward, Cut-throat; the cook, Mistress Mutton Chops; the keeper who accompanies the prisoners when they walk without the prison, Argus.

Upon the jailors Minshull expends all the bitterness, of which the humanity of his nature was capable. He represents them as devils rather than men, which, indeed, it is the tendency of their functions, to make them.

The verses prefixed to the treatise, we think, comprise the sum of the matter.

A prison is a house of care,  
A place where none can thrive,  
A touch-stone true to try a friend,  
A grave for one alive,  
Sometimes a place of right,  
Sometimes a place of wrong,  
Sometimes a place for rogues and thieves,  
And honest men among. J.

Secrecies, as they are a burden to the mind, ere they be uttered; so are they no less charge to the receiver, when they are uttered. I will not long after more inward secrets, lest I should procure doubt to myself, and jealous fear to the discloser; but as my mouth shall be shut with fidelity, not to blab them; so my ear shall not be too open to receive them.—*Bp. Hall.*

## Anthology.

### LINES.

'The years draw nigh when thou shalt say, I have no pleasure.'—*Eccles. xii. 1.*

Years are coming hither  
When this heart so gay,  
Much I fear will wither!  
Youth 's away—away.  
Men are brothers—brothers!  
Oh! I tremble then  
Lest I grow as others  
Of my fellow-men.

Those of whims and wrinkles,  
Once were blithe as I;  
Heads that frost besprinkles,  
Once looked bonnily;  
And where winter lingers  
On the old man's curls,  
Have played the taper fingers  
Of well-beloved girls.

Oh, must the years come on me  
When these are no delight?  
Must frostwork fall upon me,  
And deadliness and blight;  
This heart that loves the summer,  
Be chilly as the cold,  
And I be dim and dumber  
Than the mummies of the Old!

And am I surely growing  
In soul and senses sealed,  
Like him who, all unknowing,  
Is frozen and congealed!  
I know it—ah, I know it;  
Of all the world 't is true,  
And the fibres of the poet  
Must break or toughen too.

Thank God with all my spirit  
For my only, only cheer,  
Since I learnt that I inherit  
A destiny so drear.  
But now I care not for it,  
And welcome is the grave;  
Oh, why should I abhor it,  
Since only it can save!

I've seen a worm that weaveth  
His shroud as with delight;  
Then sleeps as who believeth  
He only bids good night.  
Then up again he springeth,  
A wing'd and elfic form;  
Away, away he wingeth,  
An angel from a worm!

Wise worm! and I, his brother,  
Will learn from him to live  
A lesson that no other  
So beautiful can give.  
Oh, weave in life thy swathing,  
And then in Christ repose!  
Who maketh life a plaything  
Is born to many woes.

*New York American.*

### LIFE.

FROM 'POEMS BY ELIZABETH B. BARRETT.'

The great humanity which beats  
Its life along the stony streets,  
Like a strong unsummed river  
In a self-made course, is ever  
Rolling on! Rolling on!  
I sit and hear it as it rolls,  
That flow of souls!

The infinite tendencies,  
In the finite, chafed and pent—  
In the finite turbulent!  
The long and drear monotone,  
Made of many tones that rise  
Each to each as contraries—  
The rich man's ambling steeds—  
Lolling their necks as the chariot comes  
With its inward gleam of their eddying plumes!—  
The poor man's abject needs—

The feet that wearily, wearily roam,  
Unquickened by thoughts of the fire at home—  
The cry of the babe unheard of its mother,  
Though it lie on her breast, while she thinks of the other  
Laid yesterday in the tomb!

The whine of voices that have made  
Their own griefs sacredness a trade  
The curse that ringeth hollowly,  
The crime against the misery—

The haggling talk—the organ's grinding—  
The grinder's face being o'er it leant,  
Most vacant even of woe—  
While the children's hearts leap so  
At the merry music's winding!  
The rapid pace of the business men  
Whose eyes do glitter cold,  
As still they saw the gold—  
The funeral's long slow train  
Plumed black, beside

Many a house where the rioters laugh  
And count the beakers they shall quaff  
At the morrow's festivals,  
Many a house where sits a bride



Trying the morrow's coronals,  
With a red blush ev'n to-day!  
Slowly creep the funerals—  
And none should hear the noise and say,  
The living, the living must go away  
To multiply the dead!

## Topics of the Times.

From the Dublin University Magazine.

### THE FAR EAST.

MANNERS AND CUSTOMS OF THE JAPANESE.\*

"Whosoever shall introduce an improvement in ship-building, shall receive thirty blows of the bamboo." This is among the ordinances of the celestial empire, and it may express its policy, and that of Japan. While we smile at such strange views, there are some things in the governments of these countries which, immediately occurring to us, command our respect. For ages, consistent in their policy, they have maintained it with unflinching effect, and they have all along avowed a preference for peace which may shame the Christian governments and civilized nations of Europe, with their false estimate of glory and barbarian love of military fame. War has proved to all nations a necessary evil, but the passion for it so long prevalent in Europe shows that we share a little in the Chinese defect of over estimating our own civilization. Reflections of this character, suggested to us by a soldier's book, occur, we believe, quite as often to soldiers as to any other class. The Duke of Wellington has said that, except a battle lost, nothing is half so melancholy as a battle won; and it is impossible to read Lord Jocelyn's description of the affair at Chusan without seeing that he sympathises with the unfortunate Chinese, and feels how humiliating are our triumphs. We may further observe, that while China and Japan, the two great communities of the far East, have held for centuries to peace, they exhibit no want of physical courage. The Japanese are remarkable for disregard of life, and the Chinese, on the late occasions, showed as much indifference to danger as could be counted on from the undrilled of Europe. The Japanese have been uniformly represented as a people of more muscular and intellectual vigor than the Chinese. This is the opinion of Klaproth, of the author of the work before us, and of the several Dutch orientalists whom he has made contributory to it; but Lord Jocelyn has taught us to think better of the Chinese, and we are satisfied that in mere courage, or in bodily strength, they are not inferior to their neighbors of Japan. It is true that the Japanese despise them. Ainslie, who was sent by Raffles as a commissioner to Japan, and lived there for four months, says, that the only occasion on which he saw the habitual politeness of a Japanese surprised into passion was upon the two nations being unguardedly compared, when he put his hand upon his sword. This, we believe, is referable to the antipathy so often existing between neighboring nations, always strongest amongst the uncultivated, and naturally found in perfection amidst the two exclusives. The Japanese may not excel the Chinese in courage, but they are a people of a more lofty character, and of greater mental vigor. They are less influenced by prejudice, affect no contempt for Europeans, and appear desirous of availing themselves of superior information. They have some acquaintance with European literature, through the Dutch, a language which is more studied in Yedo, their capital, than

in London or Paris; and the Russian and English languages are not unknown to them. They have translations of the works of Laplace and Lalande, are familiar with telescopes and chronometers, and measure their mountains with the barometer. It is said that every man in Japan can read and write. In medicine we have borrowed from them the use of moxa and the practice of acupuncture; and in horticulture they are known to us by the beautiful *camelia*, and the *pyrus*, which bears their name. These indications of advancement in a far-off and separated people are doubly interesting when contrasted with their half-savage habits, their singular institutions, and eccentric condition of society.

"Japan is," says Sir Wm. Jones, "that celebrated and imperial island which bears a pre-eminence amongst eastern kingdoms analogous to that of Britain among the nations of the West." It consists of three islands—Nippon, very large, and two adjacent of considerable extent—Xicoco, and Kiusiu; reminding us of England, Ireland, and Scotland; and Raffles, we may add, calls its people the English of the East. It has a number of insular dependencies, from Loo Choo on the south to the Kurile Islands on the north. The name, "Japan," is, according to Klaproth, derived from the Chinese form of Nippon, *Jéphun*, origin of the sun, having reference to the patronage, if not to the birth of the sun-goddess. The real history of Japan is said to begin with one who bears the Asiatic name of many syllables, Zinmu-ten-woo—meaning the "divine conqueror." Klaproth thinks that he was a Chinese invader. He conquered Nippon, and founded the sovereignty of the Mikados, as their nominal chiefs are called. This is supposed to have taken place in the year 660, B. C. The next era is the attempt on it by a large armament prepared by Kublai Khan, the destruction by a storm of nearly the whole of this eastern armada, and the unrelenting slaughter of such as reached the shore. Marsden, in his edition of Marco Polo, refers these events to the year 1264; and Dr. Wall, in the new volume of his very learned work, says that these are the earliest events in Japanese history, which can be verified by external testimony. The appearance of the Portuguese in Japan, forms another remarkable period in their annals. In 1543, a Portuguese vessel was driven upon their then unknown coast. They welcomed the Portuguese, and favored the Jesuit missionaries, who, with St. Francis Xavier at their head, soon followed.

The efforts of the Jesuits were marked by extraordinary success, when unhappily a civil war arose. The missionaries and the Japanese Christians were, it is said, active friends of the defeated party, and the result was, that Christianity was exterminated, and the Portuguese for ever excluded from Japan. An embassy was sent by Portugal to remonstrate against this exclusion, every member of it having, in landing, transgressed the law which banished them, was put to death, save that two were spared to carry the warning home. These events were attended by an entire revolution in the policy of their empire. The Portuguese found them a commercial people, trading with sixteen countries; ever since they have lived within themselves; their vessels visiting no foreign port, and no stranger touching their shores, except the Chinese and Dutch, under the limitations already mentioned. The Jesuits, the Portuguese, and the Dutch, have all been blamed for these results;—the proscription of Christianity

and the exclusion of foreigners; the Jesuits for taking part in politics; the Portuguese for not having disavowed their acts; and the Dutch for assisting against the native Christians. On these particulars we have no means of forming an opinion; we do, however, know, that when after a three years' struggle, the native Christians, to the number of seventy thousand, were driven into the peninsula of Simabara, the Japanese general, doubting that he could subdue them, called on the Dutch to assist, and their artillery decided their fate. The Dutch admit this, but say that the war was not a religious one; but Siebold and the author of the present work agreeing with the Portuguese, deny this; they say that the war against the Christians had assumed the character of a legal persecution, the supremacy of the Pope being, as was said, inconsistent with what they owed to their *Mikado*, their own Pope, inconsistent with their fealty to a spiritual, as well as temporal emperor. It is suggested that the real vindication of the Dutch lies in the fact that their disobedience would have cost them their lives. The more than heroism of the native Christians, shows by strong contrast how poor this apology is.

"Every native Christian was now put to the test of trampling on the image of his Redeemer, and the Jesuits assert, that scarce an instance of apostasy occurred, whilst incredible numbers voluntarily embraced martyrdom, as inflicted with a refinement of barbarity not unfrequent in Japanese executions, and often reminding the reader of that rivalry in infliction and endurance between the torturing and the tortured, so common among the red men of North America. When the Japanese were weary of torturing and slaughtering, and such weariness appears as little appetent to the national idiosyncrasy as mercy; the remaining multitudes were locked up in prisons, there kept to hard work, upon wretched fare, and annually offered wealth and freedom as the price of abjuring Christianity in the prescribed form. The offer was annually rejected until the last Japanese Christian had died off."—p. 40.

The tradition of their constancy is, we fear, the only favorable impression of Christianity which the Japanese have now the opportunity of receiving. The trampling ceremony is repeated annually, on a fixed festival; but it is confined to natives, or to ascertain the "non-christianity" of others, and the Dutch are not compelled to join in it.

The Japanese have made considerable progress in medicine; botany is cultivated, and the drugs used are chiefly simples; their main reliance, however, is upon diet, acupuncture, and the *moxa*. In surgery, prejudice and superstition have opposed their advancement. Contact with death is held to be pollution, and so dissection is impossible.

In astronomy they have made great proficiency. They study such works as they can get at through Dutch translations, and have learned to make most of the European instruments. They are great horticulturists: they have the art of *dwarfing*, and of unnaturally enlarging. Fischer speaks of a box four inches long, one and a half wide, and six high, in which were actually growing and thriving, a bamboo, a fir, and a plum tree, the latter in full blossom. As examples of their "gigantifying" powers, Meylan describes plum trees with blossoms, each blossom four times the size of the cabbage-rose; and radishes weighing from fifty to sixty pounds.

They are as successful in agriculture. The ground is everywhere cultivated, even to the

\* Manners and Customs of the Japanese in the Nineteenth Century. From recent Dutch visitors of Japan, and the German of Dr. Ph. Fr. von Siebold. London: Murray, 1841.



mountain-tops. The soil, though generally sterile, yields them, with care, irrigation, and manure, abundant harvests. Their chief grain is rice. Barley and wheat are grown, but are little valued. Next to rice, the great object of cultivation is the tea-plant. It was introduced from China in the ninth century, and it is now grown in large plantations for sale, and by the farmers for their own and laborer's use; every hedge of every farm is, we are told, made of the tea plant. One reason of Raillies' desire to establish a connection with Japan was, to render us independent of China, should she refuse to give us tea. The able writer of the Japanese articles in the *Quarterly Review* conceives that their tea is not good enough for the English market. But Siebold, whose work has been since published, speaks of their growing the finest kinds, and does not intimate any inferiority to the Chinese teas. We should not have expected any; the vegetation in Japan is described as so luxuriant, and they are such skilful horticulturists. Their insular position is no disadvantage, the tea-plant appears to like the sea. Fokein and Kiangnan, the tea districts of China, are both maritime provinces. Crawford, we are aware, says, in his "History of the Indian Archipelago," that China is the only country in the world which produces teas fit for us, adding that in Japan the culture is unattended to; but it is clear that he was mistaken. In the work before us, (pp. 330, 331,) Siebold gives a minute account of their modes of cultivating the tea-plant, and of harvesting it, and it exhibits all the pains-taking to be expected from such diligent husbandmen and unrivalled gardeners. Siebold, to our surprise, supposes that the difference between the black and green teas arises only from the mode of preparing the leaves, and that they are gathered from the same plant. This is not a new opinion, but it has been long regarded as an erroneous one. Linnæus describes them as distinct plants; and the two kinds, with well-marked distinctions, are shown in every botanic garden. We believe the fact to be, that they are as is mentioned by Crawford, permanent varieties of the same plant, divided into sub-varieties. The black and green are grown in China in separate and far distant provinces.

The author of the present work conceives, with the philologists of France and Germany, that the Japanese language is not derived from the Chinese—that it does not resemble any known tongue,—and that this evidently proves the nation to be of separate and independent origin. This is the opinion of Klaproth, put forward in his *Asia Polyglotta*. Siebold and Dr. Wall hold quite an opposite view. The former, in a Memoir addressed to the Asiatic Society of Paris in 1829, shows the resemblance of the Japanese to the Chinese, and to different Tartar dialects; and, comparing the Mantchoo, Korean, Kurile, and Japanese languages, arrives at the conclusion that all these different nations have a common parentage, and come from the continent of Asia. The examiners of the Society, it appears, decided that Siebold did not make good his point; but as Klaproth was one of them, and drew up the report, we are disposed to receive it with hesitation. The memoir would have overturned his theory that the Japanese are what he calls *autochthones*—that is, sprung from their own land. Dr. Wall, referring to this subject, says, that possibly Siebold's view could not be established on philological grounds alone; but that, in any case, the savants have rashly propounded a theory which is inconsistent with the scriptural account of the common origin of man-

kind. Entering then into a critical and very learned disquisition, he exposes, to our apprehension very plainly, their errors and wrong assumptions. We cannot, in our small remaining space, do any thing like justice to Dr. Wall's views;\* but as the matter is invested with the high interest, alluded to, we shall say a word or two to bring it before our readers.

In religion, the greatest number of the Japanese are Buddhists; next, and nearly approaching them in numbers, are the Mahometans; the believers in Brahma are about half as numerous as the latter; and a small portion of the population is of the primitive national religion, the Sinto—a word which, we may observe, Siebold says is of Chinese origin. Meylan mentions the tradition of a religion resembling Christianity; but, if there be any such, it is probably no more than a Brahminical corruption of truth, or a vestige of what was taught by the Jesuits.

The Japanese have long had a mode of printing, but they are not acquainted with moveable types, and, like the Chinese, use an inferior sort of stereotype on wood. In the fine arts they are below the Chinese. Their temples and houses are quite plain, and they know nothing of architecture as an art. The Chinese have an architecture of their own, and Lord Jocelyn speaks of their roofs as ornamental. They also, it appears from figures found at Chusan, have made some progress in statuary, while there are no traces of this art in Japan; the Japanese do excel in casting, but their figures are without proportion. They are ignorant of perspective and anatomy, and are unacquainted with oil painting, but have brilliant water-colors. They don't understand the cutting of precious stones, and set no value on them, but they have a beautiful art of partly blending, partly combining metals, producing an effect like enamel; and thus they make ornaments for clasps, sword-hilts, &c.

In manufactures, they do every thing for themselves. Their foreign trade, limited to the Dutch and to the Chinese, is, as we have said, but a nominal one. Their exports are narrowed to specified amounts of camphor and copper,—and their imports, Dutch and Chinese, to about 75,000*l.* each. Their internal trade is active, the empire, with its dependencies, having a great variety of climates and of produce.

The circulating medium of the country is gold, silver, and copper. The gold and silver only have the mint stamp; the copper passes by weight. Paper money is current in some districts; and they have bills of exchange. They have a pedestrian post, which, Siebold says, is expeditious. Every carrier is accompanied by a partner, to obviate delays from chance. They run at speed, and on nearing the next relay, toss the packet to the postmen, who are off before the first have stopped.

They have not, in all their empire, either sheep, goats, swine, or—fortunate people—asses. Like the Chinese, they use the ox chiefly for burdens, having no such meat as beef, and not making use of milk or butter. The land is so generally cultivated, that there is hardly room for wild animals; but they have deer and foxes, which latter being regarded as representations of the evil principle, are without mercy destroyed.

#### FUNERAL CEREMONIES OF MODERN GREECE.

A sick man has just breathed his last: his wife, mother, daughters, sisters, in a word, such of his nearest female relatives as are at hand, close his

eyes and mouth, each giving free course to the grief inflicted by the calamity, according to her disposition and the strength of her attachment. This first duty discharged, they all withdraw to the house of some relation or friend in the vicinity, where they change their garments and array themselves in white, and as for the nuptial ceremony, except that their heads are uncovered, and their hair unbound and pendant. While they are thus occupied, other women are attending to the corpse; they clothe it from head to foot in the best apparel, and in this state lay it upon a very low bed, with the face uncovered and turned toward the east, and the arms crossed upon the breast.

These preparations being over, the relatives return in their mourning dress to the house, leaving the doors open, so that all the women of the place, friends, neighbors, or strangers may enter after them. A circle is formed around the corpse, and their grief breaks out anew and, as before, without measure or restraint, in tears, shrieks, or words. Those irrepressible and simultaneous plaints are soon followed by lamentations of a different nature, that is to say, by myriologues. Ordinarily that of the nearest relative comes first; after her, the remaining relatives, friends, or mere neighbors, in a word, all the women on the spot, who possess the ability, bestow this last tribute of affection one after another, and sometimes a number together. Not unfrequently there are found in the circle of assistants, women who have recently lost one of their own kindred, whose hearts are yet overflowing with sorrow, and who have some communication to make him. In the dead before them, they behold a messenger who will convey to the dead for whom they mourn, fresh testimony of their recollection and regret, and, in consequence, a myriologue destined for the latter is delivered to the former. Others content with throwing on the deceased bouquets of flowers, or various light articles, which they implore him to be so good as to transmit to their friends in the other world.

The delivery of the myriologues is not interrupted until the arrival of the priests to accompany the corpse to the place of interment, and is still prolonged until the funeral procession has reached the church. They cease while the priests are engaged in prayer and singing, but recommence as the body is about to be lowered into the grave. Nor do they end with the rites of sepulture, but are renewed on fixed occasions for an indefinite space of time. First, for a whole year from the day on which the death has taken place, the females of the family are permitted to sing myriologues only; every other song, however melancholy, however befitting the most serious impressions which the ideas of death, the grave, and last farewell can produce, would be reputed a diversion incompatible with the reverence due to the dead. Nor is this all; whenever they go to church, the women seldom omit, either before or after divine service, to meet at the tomb and reiterate the adieu of the burial day.

When one of their relatives dies in a foreign land, an image of the person is laid upon the funeral bed, partially clad in the garments of the individual whom it represents, and is then addressed with the same lamentations as if it were a real body. These myriologues are still more full of sadness than others, as the inability to deposit and preserve in consecrated ground the remains of the beloved object is regarded as adding to the weight of the affliction.

\* We refer to vols. viii. and xvi. of the University Magazine for reviews of Dr. Wall's previous volumes, and for an examination of his general subjects.



Mothers also compose for their deceased infants myriologies which are often exquisitely pathetic. The child is bewailed under the emblem of a flower, a bird, or any thing in nature sufficiently beautiful for a mother's fancy to experience pleasure in conceiving a resemblance between it and her lost darling.—*Knickerbocker for July.*

### Miscellaneous.

#### THE OXFORD TRACTARIANS.

WHEN the celebrated "Number 90" of the Oxford tracts produced the very natural consequence in a Protestant University, of a disclaimer of its covert Romanism, and provoked an Episcopal interference that led to the discontinuance of the series; there were those who fondly hoped the last had been seen and heard of what has been misnamed "Oxford Theology." Others, however, who knew the mischievous and not always ingenuous industry wherewith the Tractarians had labored to possess themselves of every medium of communication with the public mind, entertained no such delusive hope. They feared that, while with a seemingly humble and graceful deference, the Tract writers bowed to Episcopal intimation, and with an affectation of persecuted and patient meekness, forbore to speak further through the pages of a tract; yet their's was not the submissive tenderness of conscience, or ultra reverence for the mitre that would really respect the intimation of Episcopal will, and obey its spirit by ceasing entirely to promulgate what had been condemned. They feared that there was a cunning casuistry, ready to distinguish between the pages of a tract, and those of a review, or sermon, or biography, and a certain peculiarity of intellect, that, taking the nice distinction "twixt tweedle dum and tweedle dee," would find the heterodoxy of a tract marvellously transmuted into orthodoxy by a transfer to the pages of a review.

The last number of the "British Critic" furnishes sad confirmation of the fears of those who did not entirely believe in the meek simplicity and guileless honesty of the writers of the Tract school; and who thought they had seen, in the progress of these penmen, occasional traces of a cunning not quite apostolic; and some faint adumbrations of a worldly craft not altogether in keeping with loud professions of "primitive Christianity" and unadulterated "Catholicity."

There was a time when the periodical work just named was conducted with uncommon ability, and as we humbly conceive, in entire harmony with the views of the Church of England. The Rev. Mr. Boon, was its last Protestant Editor, and since it was dexterously taken out of his hands by the Tractarians (no matter now by what means) it has gradually receded more and more from the principles of the Reformation, until in this last number it may almost be said boldly to have thrown off all disguise, and to have openly enrolled itself against the Church of England and on the side of that of Rome. If our language should seem to our readers to be strong, we pray a suspension of opinion on their parts until they shall have read the extracts we are about to bring to their notice. Our task is undertaken principally from the desire to guard those readers from supposing that the "British Critic" is what it once was, and what perchance they may still think it to be.

The number before us (LIX) contains seven articles of length, of which five are avowedly in support of some of the obnoxious opinions pro-

mulgated in the tracts, and the remaining two lose no opportunity of making an occasion dexterously to aid by a side wind, the dogmas of the Oxford new school of self-styled "catholicity."

The first article is neither more nor less than a justification of Mr. Froude's primitively Christian abuse of Bishop Jewel, couched in the following modest terms: "As to the reformers, I think worse and worse of them. Jewel was what you would in these days call an irreverent dissenter. His Defence of his Apology *disgusted me more than almost any work I have read.*" Very likely. We believe it had precisely a similar effect on the Romanists of the good Bishop's own day. That the article is thus written in justification of Mr. Froude, is distinctly declared, and a more ingeniously artful effort to injure the protestant faith by an attack on the character of one of its defenders, has never fallen under our notice. The writer was well aware that Jewel and his works were valued by *all*, whether of the Church of England or not, who opposed the corruptions of Rome and as this furnishes, in the view of common sense, some slight presumption in the Bishop's favor, it was necessary to remove it by a long, labored, and not altogether accurate historical view of the causes of "those golden opinions which Bishop Jewel has won from all sorts of religionists." "Shall we be excused" (says the reviewer) "if we suggest *in limine*, that there is something suspicious in the favor of so motley a multitude of allies?" Now it so happens that the reviewer and those who think with him have won "golden opinions" from a "motley multitude" of Roman Catholic allies, and have gained but little favor with the great mass of Protestants:—"shall we be excused if we suggest that there is something suspicious in the favor" of the first, and something more than suspicious in the condemnation of the last?

Suspicious! There is no need of suspicion in the case of this reviewer, if the English language has any meaning. That he detests the very memory of the Reformation as much as even Froude or any professed Romanist ever did is plain. Hear him—"Once upon a time, and no very long time ago, the Church suffered the seeds of fatal disease to take such deep root in her existing constitution, as to entail upon herself the necessity of a *remedy so desperate*, we had almost said *the penalty of a judgment so fearful as the Reformation.* He considers it "as involving in its circumstances, far too much of intrinsic evil to be a legitimate subject of triumph; he calls it "a deplorable schism."—"Emancipation from the papal yoke" is a phrase he informs us, of "bold and undutiful tenor." Undutiful to whom, pray? Do we owe our allegiance to Christ, or to the Pope of Rome? Our author seems to think it at least questionable whether the Church of England is, in her present state, a part of the Church Catholic

"We *trust*, (the italics are his) of course, that active and visible union with the see of Rome is not of the essence of a church; at the same time we are deeply conscious that, in lacking it, far from asserting a right, we forego a great privilege. Rome has imperishable claims upon our gratitude, and, were it so ordered, upon our deference. She is our 'elder sister' in the Faith, nay, she is our Mother; to whom, by the grace of God, we owe it that we are what we are." Now this we pronounce to be positive falsehood. "For her sins and for our own, we are estranged from her in presence, not in heart; may we never be provoked to forget her, or cease to love her, even though she

frown upon us, and to desire, "if it were possible," to be as one with her."

Again, "What is our own opinion of the amount of service which the English Reformers, and Bishop Jewel among the rest, have rendered to the cause of Christian truth, may be gathered from parts of the present article. Certainly we do not feel, that to whatever blessings they may have been indirectly and unintentionally instrumental, we 'owe' them, as individuals, any 'subscription.'" Yet our reviewer is very glad that a new edition of Jewel's work "under the superintendence of a deeply respected editor," is about to be reprinted in Oxford at the University Press; because, forsooth, he "really believes that it is only because the writings of that period are so imperfectly known, that they are so generally admired." Illustrious modesty this, very primitive humility; there is a touch here of lowliness of mind esteeming others better than themselves exceedingly apostolic. "We are the people and knowledge shall die with us," should be the motto of the Tractarians. Three hundred years have rolled round since Jewel wrote the works here condemned. Thousands as holy and as learned as the best Oxford man of this day, have read and studied and thought they understood them: nay, at this very moment, "a deeply respected editor" is carrying them through the University press, because the "times" call for them as a corrective of the errors of the "tracts;" when lo! the majority of the University, nay, the majority of the Church of England are told, with pert flippancy, that they are such egregious fools as not to know that the only value of the publication, is to show the stupidity of Jewel, and thus destroy his influence! Such cool impudence is really quite amusing. Does the reviewer suppose men will not see that they are indebted for the infliction of his article to the very fact that Jewel's works are in the University press?

The writer on whom we comment next, favors us with a disquisition on Church bells, connected with the incidental mention by one of Jewel's biographers, that when Jewel waited on the Vice Chancellor of the University, he was interrupted in his business by his Superior's pious exclamations, on hearing the bell of Christ Church toll for mass. "O delicate and delightful harmony! O lovely Mary, (this was the name by which the bell had been baptized,) how musical is her voice! How strangely does she enchant my ears!" It must be confessed, indeed, that this occurrence has very little to do with Jewel's writings, the professed subject of our reviewer; but the opportunity was too favorable to be lost of commending the customs of Rome, and bringing them into honorable contrast with the shocking impiety of England. The writer accordingly tells us that he thinks it would not be amiss, "were bells consecrated by names like Mary," and that in the ceremony of "blessing bells," there does not appear to him to be "any thing *per se* superstitious." By a very natural association, the fashion of naming vessels is suggested to our author by that of baptizing bells, when we are gravely informed of the momentous truth that "in countries under the influence of the Pope, the office of naming the vessel at the launch, which among us is discharged by the 'admiral's beautiful daughter,' is assigned to the priest, who, instead of 'flinging a bottle of wine' into the ship, in the true Protestant fashion, purifies it with solemn lustrations, and commits it to the perilous element with prayer for the divine blessing." For this important item of intelligence



touching the life and writings of Jewel, we desire to make our thankful acknowledgments: we never saw this interesting illustration of the Bishop's character adverted to before by any of his biographers. It is certainly very striking.

Again: Mr. Le Bas, in his life of Jewel, advertizing to his signature of recantation, happens to use the very appropriate phrase, "thus wrote himself an apostate." Now to this latter word our reviewer objects, because, says he, if Jewel was an apostate in this instance, then the other reformers were martyrs: so we are given to understand that Ridley, Latimer, etc., were not martyrs proper, because, however sincere in their convictions, they did not suffer for adherence to "the (one) truth." Therefore, "to call the earlier Reformers martyrs is to beg the question, which, of course, Protestants do not consider a question; but which no one pretending to the name of Catholic can for a moment think of conceding to them: viz.: whether that for which these persons suffered, were "the Truth."

Next we come to an argument to establish the "divine right" of surplices. Thus it runs:—"He (meaning Jewel) and the foreign Protestants seem also to have been of opinion, that there could be no permission of the offensive appendages to divine service, not even so much as of a linen surplice, without an implied recognition of the doctrine of the Eucharistic Sacrifice, and its necessary consequences. In all which, we consider Bishop Jewel, the Reformers of Zurich, and the Puritans of England, little as we fancy them, to have shown themselves very much better *philosophers* than their more moderate contemporaries. All the parts of the holy Catholic system *do* hang together; if it be a delusion, then even surplices are sinful; if, on the other hand, it be a life-giving Ordinance of divine appointment, one vast Sacrament, (so to say), then even surplices are in their way *essential*. It is one, or it is the other; it cannot be something between both. If surplices and the like be, as the moderate Reformers said, merely *αὐτάματα*; if they do not *indicate* something real and divine; if they be not part of a system necessary to keep up the true knowledge of God in an imperfect state; if they be not essential, *in their place*, to the Sacramental principle of the Church, the principle of engaging the soul through the body in behalf of things divine, then indeed they are of the very essence of formalism and may truly be called, in the language of Bishop Jewel, "theatrical."

"If surplices be things merely indifferent, in that case never were persons more cruelly used than the Puritans. For the Puritans felt them in their consciences to be sinful; and it was preposterous to expect them to sacrifice an objection of this nature to a mere law of uniformity.

"But in truth the Christian religion knows of no objects confined to the world. It has no forms without substance; no externals without meaning. Gorgeous chalices presume the intrinsic preciousness of the consecrated Element which they inclose; white robes imply a holy Priesthood; altars, a propitiatory sacrifice; crosses betoken the severity of the Christian life, and the all-sufficiency of the One Atonement; lights symbolize the illustrious presence of Christ in the world, and so in other instances. Jewel and the Puritans seem to have felt, (whether by the force of intellectual acuteness, or as the result of mental habit,) that in the most apparently unimportant symbolical usage of the Church, was contained the whole essence of the Sacramental principle; even as the sap of

trees is the source of life to every the most delicate petal of their flowers. They separated the idea of Christ from that of the Church; they did not view him as Its Divine Life, and It, as the Manifestation, in all its external provisions, of his gracious Presence. To consider Him as not commemorated merely, nor represented to the mind, by the Blessed Sacraments, but as really existing in them, this was judged to be part of the doctrine of Antichrist. In like manner, they refused to discern, in the Catholic and Apostolic Church, the One Body of Christ, and to trace in her Priesthood the authorized dispensation of His power, and the abiding capability of His functions. Accordingly, they were intolerant not of the open and palpable manifestations of this mediatorial system only, but of its very faintest vestiges and extremest developments. And so far they were consistent; far more *consistent*, though it may be less religious, than many who, in different ages, have sought to identify Catholicism with a collection of isolated doctrines, or a set of disjointed principles, instead of viewing it as *one* diffusive doctrine and *one* transforming principle, living and vigorous in its countless ramifications, of which even the minutest may not be violated without impairing, or endangering, the unity and perfection of the whole. This "Tree of Life," which man may not even rudely approach, or curiously handle, the extreme Reformers were for attacking root and branch; but, strong in the Arm which is ever outstretched to protect it, and calm in the dignity of its "charmed" and chartered existence, it bows beneath no storm, and is impassive of each well-wrought weapon."

Here is a marvellously impassioned burst of eloquence about that very innocent and appropriate clerical vestment, the surplice.

Oh dear discretion! How his words are suited. The man hath planted in his memory an army of good words."

Next our author attempts to establish the position, that no line of demarcation can be drawn "between the movements of the sixteenth century, on the side of Church reform, made respectively in England and on the continent of Europe." A more bare-faced perversion of historical truth was never attempted. We know not, however, that less could be expected from one who was not ashamed to write as follows, touching the articles: "At all events, the fact seems *highly probable*, as a *matter of history*, that in the construction of the Articles, an eye was had to the *comprehension of all Roman Catholics*, except those only who maintained the Pope to be *de jure*, the Primate of Christendom." Highly probable! It is undeniably false. They were framed according to the testimony of all history, with an eye to the comprehension of all protestants; but so far from professing or wishing to arrange the terms of a compromise with Rome, they were, and are a solemn protest against its corruptions. We really find it difficult here to acquit our reviewer of intentional insinuation of falsehood. In the very text, to which the words just quoted form a note, nay, on the very same page, he thus writes:

"That as a matter of fact, or, as we should rather say, of providential appointment, the Church of England presents a more faithful image of Catholicism, than the Protestant communions of the continent, (if, indeed, a body, which is a 'real though inadequate image' of the Truth, may be brought into any sort of comparison with those

\* Preface to Mr. Froude's Remains, Part the Second.

which are hardly in any sense such,) this we thankfully acknowledge. Her Liturgy is, of course, in its essential features, Catholic; and even as to her Articles, though it may be admitted that here and there they wear a less Catholic aspect, and were certainly framed by persons of a thoroughly uncatholic spirit, yet it cannot be said that their language, perplexing as it sometimes is, amounts any where to a direct contradiction of Catholic doctrine."

If these articles "were certainly framed by persons of a thoroughly uncatholic spirit," is it credible that they should have had an eye to the comprehension of Romanists?

But hear this professed member of the Church of England further:

"Protestantism in its essence, and in all its bearings, is so characteristically the religion of corrupt human nature, that, with formularies not unambiguously exclusive of it, and an actual administration of the existing system, tolerant, to say the very least, of it, it can hardly fail, but that the general tone of the National Church should remain, for a very long time at least, comparatively uninfluenced by the efforts of a few individuals to elevate it. This we say to encourage patience and perseverance, not as intimating distrust. On the side of hope might be urged, among other considerations, the wonderful power and tenacity of the principles of catholicism themselves. Alone of all others, they carry the evidence of their divinity to the hearts and consciences of men. The hold which in a very short time they have taken of the affections of people in this country, is something of which not every one has an idea. All weapons forged against them seem to fall to the ground; they are where they are, despite all which has been done, and more which has been muttered, against them. Their very adversaries begin to pause and forbear, waiting to see the end; perhaps fearful, 'lest haply they should be found to fight against God.' Their progress under the circumstances has no doubt been so extraordinary, nay (not to mince matters,) so miraculous, that one hardly dares to venture upon unsanguine predictions; while yet it seems right, on the other hand to state difficulties at their worst."

And again—

"The question then is this: viz., how persons cordially believing that the Protestant tone of doctrine and thought is essentially Antichristian (a class, we can assure our readers, by no means inconsiderable), can conscientiously adhere to a communion, which has been made such as it is, in contradistinction from other portions of the Catholic Church, chiefly through the instrumentality of persons disavowing the judgment of Rome, not merely in this or that particular, but in its general view of Christian Truth?"

As to this vain-glorious boasting of the vast numbers, daily increasing, who are swelling the ranks of the Tractarians, we are told of it by our author a little too often to believe it. We know something of these vaunted accessions both in England and this country. If the accessions were real there would be less need of this pompous boasting.

We have not time to follow our reviewer further, though we shall return again to other articles in this number of the "Critic," for we wish Protestants (we are not ashamed of the name) distinctly to understand the developments, daily becoming more and more plain, of the true principles and opinions of the school to which we are indebted for the Oxford tracts. The men of this school have in the book before us avowed their purpose



of "unprotestantizing" the Church of England. They have said they mean to go on, holding it to be absolutely necessary that truths should be clearly stated, which as yet have been but intimated and others developed which are now but in germ." We may therefore expect more. We hope it will come soon and be unequivocal in its character. Any foe is better than a pretended friend.

#### A DIFFICULTY WITH THE POPE.

The Washington correspondent of the New Yorker, speaks of the probability of our government having a difficulty to settle with the Pope of Rome, arising out of the imprisonment of an American bishop, named Reese. This is the first intimation we have heard of such a circumstance, but if correct we shall probably hear more of it. The writer says:

"His Holiness in the exercise of his Apostolic functions, called the Bishop of Detroit to appear before him in the year 1838 or '39. The latter, in obedience to the mandate, repaired to Rome, when he was urged to resign his Apostolic function of pastor of the diocese of Detroit. He refused, and was thrust into prison, and remains cut off from all communication with his country and friends. This will be officially communicated to the department of State to-morrow by a Catholic priest, who says our worthy fellow citizen is suffering this prolonged incarceration owing to certain calumnies of his colleagues in the United States, who have been accessory to his imprisonment, and have known the fact ever since its consummation, but have carefully kept it a secret from the laity in this country, and especially from the flock of the sufferer. A citizen of the United States called to Rome to be judged by his Holiness, for acts alleged to have been committed in the United States, is an anomaly, at least in the history of our country."

#### From "Guesses at Truth."

The great duties of a Christian are so plainly expressed in the Bible, that they who run may read; and that all who listen may understand them; convenient expounders of doctrine are appointed in the Church; and in every case, to every one who truly seeks, sufficient will be given for his own salvation.

Examples would indeed be excellent things, were not people so modest that none will set, and so vain that none will follow them.

To Adam, Paradise was home. To the good among his descendants, home is Paradise.

Some men treat the God of their fathers as they treat their father's friend. They do not deny him: by no means; they only deny themselves to him, when he is good enough to call upon them.

When a man is told that the whole of religion and morality is summed up in the two commandments, to love God, and to love our neighbor, he is ready to cry out, like Charoba in Gebir, at the first sight of the sea, *Is this the mighty ocean? is this all?* Yes! all: but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the whole world.

Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

The ancients dreaded death: the Christian only fears dying.

We often live under a cloud; and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts: we want shade and rain to cool and refresh them. Only it behoves us to

take care that, whatever cloud may be spread over us, it should be a cloud of witnesses. And every cloud may be such, if we can only look through it to the sunshine that broods behind it.

#### FOREIGN.—SCOTLAND

**SCOTTISH EPISCOPAL CHURCH.—Consecration of the Bishop of Edinburgh.**—On Wednesday, the solemn rite of the consecration of the Very Rev. Dr. Terrot to the See of Edinburgh, was performed in St. Andrew's Chapel, Aberdeen. Long before the time appointed for the commencement of the service, the church was crowded in every part; and hundreds had to go away from the doors, unable to obtain admittance.

Exactly at eleven o'clock, the Rt. Rev. the Bishops, headed by the Bishop of Dunkeld, (Dr. Torrie,) the senior prelate, entered the church from the vestry in their Episcopal habits, and took their places within the rails of the altar. They were followed by the inferior clergy, in their gowns. All the prelates of the Scottish Episcopal Church were present on this occasion. The Bishop of Dunkeld, the office of *Primus* being vacant through the death of the late Bishop of Edinburgh, (Dr. Walker,) acted, in terms of the Canons of the Church, as presiding bishop, or *Pro-Primus*, and took his seat at the north side of the altar; the Bishop of Aberdeen, (Dr. Skinner,) sitting at the south side. On their right hand were the Bishops of Moray, (Dr. Low,) and Glasgow, (Dr. Russel,) on their left the Bishop of Brechin, (Dr. Moir,) and the Bishop elect of Edinburgh.

The Bishop elect, vested with his rochet, was by the Bishops of Moray and Glasgow presented to the most Rev. the *Pro Primus*; who having demanded the deed of election and petition for consecration, delivered the former to the Bishop of Aberdeen, by whom it was handed to the Hon. and Rev. Mr. Yorke, who read it from the steps of the altar. The oaths of allegiance and of the Queen's supremacy, were then administered by a magistrate to the Bishop elect, standing within the rails of the altar.

The Litany having been read by the *Pro-Primus*, the usual questions were by him put to the Bishop elect, kneeling upon a fald-stool in front of the altar, and answered, according to the "form and manner of consecrating of Bishops" used in the Church of England, with the exception of the necessary alterations of "this Church," for "this Realm," sanctioned by the eighth canon of the Episcopal Church in Scotland. The Bishop elect, assisted by the Bishop of Glasgow, having then put on his chimere and lawn sleeves, the hymn of *Veni Creator Spiritus* was said by the prelates present, who, after prayer, then laid their hands upon the head of the elected bishop, kneeling, and pronounced the words of consecration, setting him apart, in the name of the Holy Trinity, to the office and work of a bishop. The *Pro-Primus* then delivered to him the Bible, with the appointed exhortation. The newly consecrated bishop having resumed his seat, the communion office was proceeded with, all the bishops and clergy present partaking of the Eucharist, which, in terms of the twenty-first canon, was administered after the forms of the Scottish Communion Office.

The appointed collects having been read, the benediction was pronounced, and the congregation separated.

Immediately after the consecration of Dr. Terrot, the six Bishops held an Episcopal Synod, and elected, to the office of *Primus* of the Episcopal College, the Bishop of Aberdeen, in place of the late Bishop Walker.—*Aberdeen Constitutional.*

#### ARCTURUS:

A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

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BENJAMIN G. TREVETT.

New-York, August 1, 1841.

121 Fulton St.

#### DR. BOYCE'S TE DEUM AND JUBILATE.—J. A.

Sparks, 111 Nassau-street, begs leave to announce to the members and friends of the Episcopal Church, that he will publish, on the 10th of August next, in quarto form, handsomely engraved, and printed on the best music paper, a "MORNING SERVICE," viz.

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